

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

If the science of comparative religions is to be taught at the Chicago University, we hope some one who fully believes in the Christian religion will be set to do the teaching.

Beloved, if you are a genius you need not seek to have it proclaimed through the newspapers. It is like a cork liberated at the bottom of the lake, it will of itself come to the top.

"Straight backs is what some of our Northern Baptists call some of our strict Baptists of the South. We trust there will always be enough of them to hold the balance of power at least.

Unless your life tells the same story that your words do, your influence for good will be sadly handicapped. Try to do as you say, beloved, and be sure however humble your life may be, it will not be a failure.

True charity is a noble virtue, but there is a charity that gives everything away, but the sense of self-pity, and the tricks of self-conceit, "charity rejoices" not in error or concession of principle but "in the truth."

Beloved, did you say you do not like to hear your pastor preach? Well, suppose you go and hear him next Sunday, and earnestly pray for him while he is preaching, and refrain from criticizing him, and then tell us what you think.

The change of opinion which many men undergo is simply a sign of progress, and does not imply any lack of moral consistency upon their part. No; but may it not sometimes imply a lack of moral stamina, and a savor somewhat of the downward progress?

We have a copy of Samples' Virginia, and enlarged by Dr. Beal. It is one of the most attractive books we have read in a decade. It is published by Pitt & Dickinson, Richmond, Va., who will be glad to have your orders for it. Price \$1.50.

It seems well for that Christian who declares that he has given up the ordering of his life into the hands of God. But when he is afterwards seen with a sharp lookout for promotions and places, we naturally conclude that he did not know his own heart quite as well as he thought he did.

Bro. C. L. Lewis, our excellent college agent, is before the brethren in this paper in a most earnest argument and appeal for the college. Read and consider what he has to say, brethren, and then do your best to help him in his great undertaking to improve our college buildings.

A catalogue of Georgia's great school, Mercer University, has been sent us for which we thank the president our ex-senator. It shows a fine array of teachers and splendid roster of students. It is well equipped in every way and ready in the future as in the past to do a vast amount of most excellent work for higher education.

The Lexington Normal College at Lexington, Miss., offers a fine opportunity to obtain a good education. It has an excellent corps of teachers and is quite up to the maximum in all required conditions. The next session will open on September 3, 1894. Got your boys and girls ready and let them go.

It is a fact that preachers, yes, even preachers are sometimes dull, actually dull and now and then an editor—the editor of our religious newspaper is lacking in brilliancy. He seems not to be able to make things snap and flash and blaze; and you not over his most patiently ground out editorial. But, beloved, we are all mortal and perhaps other people think you are sometimes dull, and possibly some of your productions might lack juster if you were always at it.

The Chicago University has a Campbellite theological class, called a "divinity house" and a Methodist something or other—probably a class-meeting—called the "Oxford Club" and plenty of room for everything and everybody else. Great was Diana, of the Ephesians, and likewise great University that.

Of course the numbers will be increased at our college this year over last year and more room will be needed. To meet this need Bro. C. L. Lewis is in the field and at work without intermission. What he needs most is prompt and liberal responses to his appeals. See what he says in this issue.

Providence church, eight miles east of Roxie, has had a gracious visitation of grace. The meeting continued ten days and nineteen were received into the church and the membership greatly revived. Bro. J. R. G. Hewlett is the beloved pastor and was assisted in the meeting by the membership and especially by the Lord.

Our association and intercourse ought to be for our mutual building up, and in no sense for pulling each other down. There are some, however, that mean to rise, no matter how meanly they act toward their fellows in the effort. But how high such are to rise remains to be seen. God's eye is on the evil and the good for his ever all.

The Methodists have a parlance that suggests serious problems. We find this in the Christian Advocate, Nashville. It is a poser enough. See it. "If the Sunday school is the children's church, and the Epworth League is the young people's church, and the Woman's Missionary Society is the women's church, then where is the church?" Yes, beloved, where is it?

Here is something that has a suggestion for some of the progressives: A dude was making the girl dead first by his long and rapid talk on the advancement of women. "Don't you ever wish you were a man?" he asked as a kind of flourish. "No," she responded in the sweetest and most womanly way. "Do you?"

"Congress has passed a resolution providing for the election of senators by the people" and the occasion and intent of the thing is so palpable that we wonder the Senate does not pass a resolution, proposing an amendment, providing for the members of the lower house to be elected by the Senate. Then their troubles would be at a blissful end.

One would almost think from the Gospel Advocate, a Campbellite paper published in Nashville, Tenn., that it had taken a contract to run the whole Baptist denomination. However, there is not much danger of its having any considerable success, for when anything like water is mentioned the Advocate goes into a fit of the rabies, and that breaks the connection.

The great bribery trial in New Orleans has resulted in the conviction of Callahan, the accused councilman of the offense charged. It remains to be seen whether this is a real effort to suppress corruption, or a mere pretense in that direction to be neutralized hereafter by the intricate process of appeals, new trials, etc., and the corrupt official eventually go free. Let us hope that justice will be done and good government vindicated and sustained.

The Christian Advocate (Nashville, Tenn.) after a few rash utterances, caused, no doubt, by the palpable unscripturalness of the Methodist church polity says: "We take occasion also to add that, who ever looks for an obligatory pattern of church government in the Bible—consciously or unconsciously a high-churchman." But we fear that the people who have persistently closed their eyes to the plain teaching of the New Testament on that subject and in favor of no specific form of government—will find in the great day that they have been so—churchmen.

OUR FIELD GLASS.
We have received a prospectus of the Southern Baptist College for women, Manchester (Atlanta), Ga. Dr. J. B. Hawthorn is president temporarily. The faculty is composed of the very best material, and the course of study is quite complete and thorough. May the brightest hopes of its founders be realized—Dr. W. H. Strickland writes to the Religious Herald a glowing account of his pleasant charge at Bainbridge, Ga. Among other nice things he says of this college: "Allen immersionists go here at all. So far we know."

Mississippi.—The Baptist Hotel, Dayton, Wash., on the Pacific coast, missed two issues on account of the recent labor troubles. None of the rest of our exchanges lost an issue during the "strike." "Chaplain" McCabe proposes that the workingmen save up their liquor money of \$750,000,000 and in 15 years they can buy up all the railroads in the United States, except a small balance. By letting liquor alone for fifteen years and saving up money spent for it the workingmen could thus own the railroads and run them to suit themselves. The "chaplain" has found the real leak in wages.

Brotherhood at the association will please remember to elect a delegate to the Southern Baptist Convention. It is necessary that each delegate be elected in due form. Each association is entitled to one delegate. A Christian woman proposes to pay one-half of the expense of sending the Western Recorder to 500 families, where the head of the family is poor, and holds family worship regularly or will promise to maintain such worship. Some preachers have a rage for sensationalism. One recently advertised as the subject of a sermon, "Hitch your wagon to a star." Next!—Rev. D. G. Whittinghill, a recent full graduate of the seminary, who preached one summer at Greenwood, has been settled as the pastor of the Calvary church, New Orleans, the successor of Dr. B. W. Bussey, and S. L. Lanier. May he be greatly blessed in his new field of labor. Bro. Whittinghill has been one of the editors of the Seminary Magazine.

The Baptist Gleamer has been swallowed up by the Western Recorder and Bro. Hall will hereafter glean for that excellent paper. The Blue Mountain meeting closed with the 23rd sermon. The preaching was all done by that noble man of God, J. K. Ball, and of course was well done. So far as known there were eight conversions. "The church was greatly benefited and all were helped by the plain, clear, positive preaching of this grand old hero of the cross. Truly he was a great blessing to our people. May the Lord give him yet many years of service, and may his old age continue to be fruitful. What a help he has been to me!" writes Pastor McMillin.

He also writes: "How very beneficial to hear his clear and forcible exposition of God's Word! To see his own expression, he plowed straight furrows and plowed them deep! I wish we had a hundred just such men as Bro. L. Ball. In these restless and drifting times, how restful and stable is such preaching. For more than a half century the Bible has been his text; book and the Holy Spirit his teacher; and therefore no higher criticism' ideas have any place whatever in his thoughts. We thank God that he has been with us." We underwrite this opinion of the Blue Mountain pastor and respond a hearty Baptist Amen to the last sentence.—Bro. McMillin is now engaged in a meeting with his church at Ripley, aided by Dr. W. C. Graves, Harrison, Tenn. May the Holy Spirit be with them in great power.

Rev. B. R. Hughey has been holding a meeting with the Louisville and Sharon (Nobux) country churches. We have not the results, but hope the Holy Spirit blessed his truth. Bro. Hughey is still greatly troubled by reason of the continued affliction of his wife. May God be with them to bless. In our Hickory Grove meeting we had the services of Bro. G. W. Knight, who did some of his best preaching. Bro. W. M. Farmer was present two days and preached twice. We had a gracious meeting. The membership was revived, three wanderers were restored, three were received by letter and seven by baptism. This church is in one of the best country neighborhoods of north Mississippi and the brethren and sisters gave the pastor and visiting brethren royal treatment. God bless them all.

Bro. J. H. Boyet goes from Vicksburg, Miss., to Georgetown, Ky., where his correspondents will address him hereafter. We have seen but little of our brother while in Mississippi, but have rejoiced in his good work at Vicksburg, and assure him of our best wishes for his success in his new field.

TEMPTATION.
We hope you have read Bro. O. L. Hall's article on our Lord's temptation in our last week's paper, and Bro. Samples in this. We think their reasoning is quite clear and conclusions just. All temptations have two designs or sides to it. 1. From Satan's standpoint, it is to harm, dispoil, lead into sin and ruin. But from God's standpoint (and it is two fold) it is: (1) To separate the evil from the good, and (2) it is to make proof of the good already known to exist. All of this, of course, is on the accepted meaning of the word temptation.

God allows us to be tempted, in order to separate the evil from the good in us, and to improve the good, as "the refiner of silver" puts the crude silver ore into the crucible and increases the heat until the dross is all burnt out and until he can see his own image reflected in the pure molten metal. But God allowed His Son to be tempted—tried, in order to make proof to all intelligent creatures, whether men, angels or devils of his excellent and invincible virtues very much as the jeweler does when he puts a drop of nitric acid on a piece of silver that he had already purified in the crucible in order to show his customers that it is genuine silver.

With us, as Bro. Hall shows, the impulse may progress into desire, as it did with Eve in the garden, and desire may go on into the purpose, which is equivalent to the overt act, which is the greatest sin. But with the Christ no doubt the test stopped short at the point of impulse without progressing to the degree of desire (or at any rate, desire to do what Satan proposed, convert the stones into bread for his quick perception, no doubt detected the element of sin in the transaction, and recoiled as from a deadly poison. Our illustration is this: There is a glass of water and there is a very thirsty man; as the water is offered to him there is an impulse toward it, desire to drink a purpose, he takes and drinks. All is well and all are happy. But there is another very thirsty man who is presented with what seems to be a glass of pure, cool and fresh water, and he has the impulse to drink, but the moment his practiced and scientific eye falls upon it he detects a fraud and that it contains a most virulent and deadly poison unobserved by others, yet one drop of which would destroy a human life, and a glass full would kill a hundred men, and seeing it, he recoils from it with loathing and disgust. Such, we take it, was somewhat like the process and resistance of our Lord's temptation, an impulse—a desire, it may be to eat; but no inclination whatever to eat at the expense of virtue.

The are two other things we would like to mention in this connection: (1) Our Savior was led, or driven of the Spirit up into the wilderness to be tempted of the Devil. He did not go of his own accord, (a lesson for us) and that there were conditions which he well understood which were laid upon him by the Father, and which would have been violated, had he yielded to anyone of Satan's suggestions, and hence would have done what Adam did, i.e., withdrawn his allegiance from God, the Father, and confer it upon Satan, the great adversary of God and men. (2) All of the scriptural quotations by our Savior in repelling Satan's assaults were taken from Deuteronomy, that portion of the Bible that the "Higher critics" condemn as uninspired, and after the order of "fables or at least 'stories' of very doubtful sources and authentication. What are we now to do about it? Shall we believe the "Higher critics" and brand our Lord with either pretense or ignorance, or shall we accept his statements as true and throw the "Higher critics" overboard? Our verdict is "Let God be true and every man a liar" even though, he be one or all of the highest of the "Higher critics."

Bro. J. H. Boyet goes from Vicksburg, Miss., to Georgetown, Ky., where his correspondents will address him hereafter. We have seen but little of our brother while in Mississippi, but have rejoiced in his good work at Vicksburg, and assure him of our best wishes for his success in his new field.

A writer in the Christian Advocate apologizes for the reception of the unconverted into the Methodist church, by seeking to make it appear that those "who desire to be saved from the wrath to come and to be saved from sin" are as much regenerated and converted as are those who are received into the other (Baptist) for they alone in action regeneration and conversion as precedent churches upon an intelligent and credible profession of faith in Christ. But the pious and rhetorical writing of the brother wastes itself in the air as he goes on in an effort to make it appear that "desiring to be saved" is the same as being saved. It is not identical with regeneration and faith with Baptism. It makes a feeling of some regret that he places such a low estimate of the profession of actual faith and experimental regeneration and conversion in our Baptist churches. We are sorry indeed to see so dire a tendency to pass on and leave the unfortunate people who are involved in such conditions of gall and bitterness which characterize their entrance therein. The time was when Methodist preachers thought otherwise.

In fact when they seemed to think that their work of saving souls had just begun when they had got people in the church, and when they would set about in great earnestness to bring them to a knowledge of the truth through repentance toward God and faith in our Lord Jesus Christ. We seem to see here a ground of reason for that figmental doctrine called the "second blessing" or "perfect sanctification" that has of late become so popular with a certain class of Methodist. They have allowed such a low estimate to be placed upon original regeneration and conversion that it has come to amount to just nothing at all, and to save them and their people from utter unregeneration they have fished up and refurbished that old idea of perfect holiness previously invented, and set it up in their creed as the "second blessing" when in reality it is nothing more than an original regeneration, which, if they have been taught to regard their original desire to flee from the wrath to come, a real conversion. We knew that "Methodism" as they call their system was very progressive and that it had got on the other side of the evangelical earth from where Mr. Westly stood, and a foot or two further off from the Bible, but we were not quite prepared for so frank an acknowledgement of such a gratuitous departure, and especially for such a stalwart effort to justify it, by such a lucid writer and in such a standard Methodist paper.

REV. H. M. LONG.
We are glad to announce that our brother, H. M. Long, has again taken the field for THE BAPTIST RECORD. For the present his work will be in the northeastern part of the State, and he proposes to make a vigorous canvass. We need not say anything in the way of introduction for Bro. Long, since he is known so well, both as a preacher and worker for the paper. Suffice it to say that he goes out with our hearty commendation and best wishes, and that we trust the brethren, wherever he goes, will flash up all the dollars that have been put into the sinking fund for a time of need, and considering that this is our time of need, devote them with him for the good of our all.

Every pastor who has a revival in his church, should present the BAPTIST RECORD to the people, and then make a personal canvass of the matter, we are assured from what some have done, that they could greatly increase our list of subscribers in their churches and also help us out a little. We would be glad to have this work done at our expense. Brethren help us, and the Lord bless you in it.

We learn that a good meeting is in progress at Escatawba, Bro. J. F. Bynum's church. Bro. Brock, of Moss P. and Bro. Tull of Long Beach, were with him. Nine had been received and others expected. Lumber for the new house of worship was being placed on the ground, and everything is favorable for a good house and an onward movement.

The convention edition of the Baptist Chronicle of Louisiana, published in pictures. It was probably as good a specimen of the picture business as any we have seen, and we have no doubt the originals all found more comfort in the old adage, about something or somebody loving company, than in any artistic perfection or likeness. We congratulate the Chronicle on its enterprise.

CHRONICLES.
L. A. D.
Our city was full of soldiers last week, but not on duty further than in encampment. They were companies of our State troops, enjoying the hospitalities of our citizens as far as rules and regulations permitted. Full proof of their thorough drilling was given by daily exercises, a sham battle and a street parade. A fine body of men, and with rare exceptions, high-toned gentlemen. Where any were otherwise, it is quite likely that some "blind tiger" friend was at the bottom of it.

It is passing strange that visitors have no difficulty in finding these deers of iniquity; yet officers of the law fail. A close watch and a few search-warrants would reveal something. The claim, that no "proof" can be secured is an assumption, based upon the fact that there has been evident perjury. An evil, that will make men swear falsely surely above all things should be abated. This matter demands the most serious attention of moral and Christian men.

The non-enforcement of law has caused an increase in crime, and allowed license to usurp the place of liberty. Very few criminals are punished, especially if the "wickedness is in high places." When even members of Congress, are charged with corruption, it is time to call a halt and examine all departments of government. No wonder we have "anarchists" such a state of things makes them. Officers that are swayed from their duty are a curse rather than a blessing to their country.

One thing about the encampment is greatly to be regretted. It encroached upon two Sabbaths in its work—one of the soldiers coming in one Lord's Day, and a large remnant going out on another. If authorities do not strictly regard God's laws, how can individuals be expected to do better? As a Christian nation we are responsible for any evil allowed, not to say practically endorsed.

Religiously, the Chronicle has little to report. Worldly amusements have seemingly absorbed everything for nearly a month past. Dances have been quite common; social card playing quite frequent; theatre going occasional—i. e. when there was anything in that line. These are of the world, of course; but how about Christians with their influence? The scripture urges us to "abstain from all appearances of evil," and instructs us to walk that we may say, "this is the way, walk ye in it."

Meridian now has six white Baptist churches. The new, or latest one, the Immanuel Baptist church, is an outgrowth of the Forty-first Avenue Baptist church. The Forty-first Avenue is a combination of old Calvary, and the new West End churches with a new name and location. So that it may be said that the new church is the child of the combination of old Calvary; that church, and the old First church, the mother of us all, who seems as vigorous and healthy as any of her children.

The new church starts out with a hopeful future, based on sound gospel principles, having some of the best material in our city in its make-up, a strong board of deacons and a sterling and able man, C. G. Elliott, as pastor. This young of our city churches is already self-sustaining, and grapples with the problems of church life and the world's evangelization, with strong faith and great courage. They have our best wishes for a successful and useful future. The Forty-first Avenue church, so far from being crippled by the going out of this new one, has been drawn closer together and feels itself quite strong enough to go ahead with all of its work as heretofore. We have no doubt that with a good pastor to take the leadership, whom they are now earnestly seeking, they will go on to higher attainments in church progress. They also have our best wishes for their future growth and prosperity.

The Honington camp meeting, which usually makes things lively "in and about" of town for a week, came to a close some days ago. Joe Jones did the platform work which has been variously com-

COLLEGE IMPROVEMENT WORK.

DEAR BRETHREN—God has blessed our land abundantly this year with fine crops. Now let us make a thank-offering to the God of all our blessings by sending to our associations, by the delegates from every church, a little cash, or a pledge for help, payable by Dec. 15, 1894, for the improvement of Mississippi College. I shall be at the associations to receive the cash, or pledges, and I feel sure that the churches will help in this great work. Tell your delegates how much to pledge for the college, if you cannot send the cash by them. The college improvement work is by all odds the most important work now before Mississippi Baptists. Any other work of the denomination can much better afford delay at this time. If we delay much longer the work of making the college fully meet the pressing demands for thorough education; other denominations will soon take the field from us, and then our Baptist work will shamefully lag, and our denomination shall suffer great loss. The Methodists of Mississippi are going right on with the work of making their college a success. I like healthful competition, but doing nothing, as some of our Baptist people are, is no competition at all. It simply means to put the great work of Christian education, one of the most helpful things, to denominational progress, into the hands of other people.

Who will help the College, if the Baptists of the State do not? Brethren, are you willing to give up the great work of ministerial education? Are you now ready to see our Baptist boys and young men educated by other denominations? I hear you saying all along the line, No! No! No! No!!! Well, how can we expect to educate our boys and young men, and our brethren for the ministry, unless we make our college meet, at least, the present urgent demands for thorough training? Ask God to help you do your duty in this grand work of Christian education.

Brothers, for the sake of the sons of our Baptist people, our work in ministerial education, our denominational interests, in general, and for the Lord's sake do help the college now.

Ask your neighbors to read this and then do what their consciences tell them—you too. CHAS. L. LEWIS, College Agt., Raymond, Miss., Aug. 21, '94.

As well as we like our old Texas friend, Dr. J. H. Boyet, we fear we shall have to see him lose his identity. We were not a little troubled at Winona when we heard some of the learned pronounce his name with the accent on the last syllable, thus, Boy-yet, and now we see it printed in some of the papers. Boy-ette. Alas! alas! "Good-bye John."

NEWS NOTES FROM CRYSTAL SPRINGS.
Our neighboring churches have all just passed through "showers of blessings" from the Lord. The last to hold their meetings were New Zion and Hopewell; at the former, where Pastor [name] was assisted by Brother Hall and Carter; six were added by baptism and three by letter; at the latter, nine by baptism and two by letter. Here Bro. Schilling presented the gospel in the beauty of its simplicity and its saving power. In the four churches near us, thirty-seven have been added by an experience of grace, so that many may now say, "My beloved is unto me as a cluster of camphire in the vineyards." Christ is my atonement, my propitiation, my merit, and my righteousness. What a sweet smelling cluster for the Christian!

Bro. Carter, after abiding among our people for about thirty days leaves us this evening for his home and field of work. He has longed to be with the flocks of his pasture that he might minister to them from the treasures of truth and grace. Before leaving the people, who showed him great kindness in the community where he was hurt, he had the pleasure of preaching Jesus unto them. Last night in our prayer-meeting he gave us a happy talk on "God with His people." He has been uncompromising and is confident that the Lord means it all for a blessing to him. He lacks much of being well, but feels that he must go to his people. The Lord give him speedily all needed strength for his work.

The Honington camp meeting, which usually makes things lively "in and about" of town for a week, came to a close some days ago. Joe Jones did the platform work which has been variously com-

mented upon. Possibly some good was done, but the preponderance of testimony is the other way. Evidently the dignity of the pulpit was lowered and the purity of the gospel adulterated in the use of language that lapped over into profanity and obscenity. It is time to call a halt to such a business when husbands and fathers say to their wives and children, "You must not hear that man talk." Such an injunction indicates that our sense of propriety and purity at least in this section is not altogether abandoned.

While we have had great spiritual blessings, the Lord is blessing the people in our country, with the prospect of abundant crops. On Pearl River land, there is the promise of very large yields. Bro. F. M. Barlow, with no disaster, will gather on a part of his farm, a bale and half of cotton, and twenty-five bushels of corn to the acre. Bro. Grantham has a fine crop and has what was a sight to behold to two visiting preachers, thirty acres in rice. He calls it his "rice patch." With good crops generally, will not our people "Honor the Lord with their substance and the first fruits of all their increase?" This is a duty under adverse circumstances, then how much greater the obligation, in the day of prosperity! "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." AMEN.

Aug. 23, '94.

A WORD FROM BRO. LONG.

DEAR BRO. HACKETT:—Since my return home I have thought several times that I would write a letter to THE RECORD and tell my friends, through the paper, something of my experience, etc., in my late affliction, but I have, as often, let the thought pass without acting. But now I must write something, knowing that my friends will be glad to read a letter from me, even at this late hour.

First, I want to thank you for your recent kind allusion to me in THE RECORD. Also, I would take this method of thanking the many kind friends in the State for their letters of comfort and encouragement to my good wife during my absence. But above all, I thank and praise the Lord for His abundant mercies to me and mine. I have realized, as never before, the force of the scriptural assurance that "all things work together for good to them who love God," and feel more and more sensibly as the days go by, that I should the more fully consecrate my life to the service of Him who loved me and gave himself for me.

The preaching of the gospel has ever lain heavy on my heart, and I feel now that if the Lord would but open the way for me to enter the pastorate again I would strive to be more useful than ever in His vineyard. While waiting for the opening of a field I shall do whatever I can to promote the cause of the Master, and shall be glad to correspond with pastors wishing help in meetings; or with any church or churches wishing a pastor.

Fraternally yours, H. M. LONG, Shuqualak, Miss., Aug. 21, 1894.

Bro. J. H. Carter's many friends will be glad to learn that he has so far recovered from his recent severe accident near Crystal Springs as to return to his home Columbia. He met his people at Poplarville last Sunday and showed by the excellent sermons he gave them that his recent afflictions had in no way diminished his abilities or his zeal for the Master's cause.

FROM VICKSBURG.

My resignation has been accepted and I will leave with my family next week for Georgetown, Ky., our future home. In saying good-bye, I wish to express my thanks to THE BAPTIST RECORD for brotherly courtesies and wishes for its success. I shall ever devoutly thank God for the acquaintance I have made in Mississippi, and pray for blessings upon her people.

In Vicksburg there are many as noble people as I have, and my stay among them will ever be remembered with pleasure. The church here is a noble, struggling band of brethren and will need a good strong man as pastor.

My time will be given mainly to holding revival meetings and my address will be Georgetown, Ky., where I hope to receive THE RECORD hereafter. JOHN H. BOYET.

LABORERS IN THE FIELD.—If you are a laborer in the field, and want to see your work prosper, send your name and address to the Editor of THE BAPTIST RECORD, Meridian, Miss., and we will send you a copy of the paper free of charge.

THE CHURCH'S DUTY TO ITS PASTOR.

(CONTINUED FROM LAST WEEK.)

And again, we are commanded, to seek the "kingdom of God, and his righteousness, and all the temporal things of life shall be added unto us." The church should pay her pastor, and pay him well, and whose duty is this? Why it is the whole church's duty, every individual member of it, and right here it might be nothing amiss, to say something in regard to the salary of pastors. I am aware of the fact, that there is a vast number of people opposed to paying a salary to the pastor, and I must say it is a very absurd idea indeed. If a man has a piece of work he wants done and some of those parties opposed to salary were to come along and inquire about the work, and the man was to tell them to go ahead and do the work and he would pay them what was right, or whatever he could. How many do you suppose would take the job? Not one, and how can we blame the pastor for wanting to know something about what he is going to get for his services? He has his obligations to meet, the same as anybody else. I don't think there is a person in this house that would work a whole year, and not know something about what they were going to get for their services. I am not in favor of a preacher saying, "If you will pay me so much I will preach for you and if you don't, I won't. But I do say the church ought to tell their pastor about what they think they can pay him and then pay that amount, and it would be anything amiss, to pay just a little more than they promised. And against the church should look after that matter and never let the pastor have to mention it at all. In short, the church should feel that moral obligation and realize that they are in duty-bound to perform it; for God says, "The laborer is worthy of his hire," and just here I think one of the duties of the deacons come in. They should look after all the expenses of the church, pastor's salary and all, and let him be entirely free from that burden. While that is not the only duty by any means, that the deacon has to perform; yet it is one that they should look after, and see that every member bears his share of the expense. Let them see that the money is collected, and the pastor paid in full for his services, and if that is done, we need see no more of our best and ablest members leaving us and going to other fields.

Another thing that I think ought to be mentioned here, and that is, the contrast between the secret orders, and the churches. There is a great many professed Christians, that pay a great deal more to their lodges, than they do to their church. And further more, I have known church members to miss their meetings time and again in order to be at their lodge. Such cases are more numerous than on the railroad tracks in the country. But if there be any such here, let me say to you in the spirit of my Master, Don't let your lodge come in ahead of the church of Jesus Christ, and for the sake of Him who suffered and died for you. Don't give more to your secret orders than you do to your church. I know a man that gives \$2.00 a month to his lodge, and 25 cents a month to his church. What a contrast, and just but not least, let the church pray for its pastor. Here is one of the most important duties of all. And one that I fear is sadly neglected. When you see a church that falls out with its pastor, you will have only to inquire around a little and you will find they don't pray for him, and the church should be united itself. The members should all pray for each other, as the poet has expressed it.

"Let us pray for each other, nor faint by the way,
In this sad world of sorrow and care,
For this home is no bright, and is almost in sight,
And I trust in my heart you'll be there."

And the united voices of every one should go up as the voice of one man to a throne of God's rich grace in behalf of your pastor. O, prostrate yourself on bended knees before Almighty God, and pour out to Him the earnest desires of a grateful heart for His blessings upon your pastors. That he may be endowed with power from on high, and that he may have the presence of the Holy Spirit to carry his words of truth home to the hearts of his hearers, and brethren, you have no idea how your prayers will help your pastor. The poet has beautifully expressed the power and influence of prayer in these lines.

"Restrain prayer we come to fight,
Prayer makes the Christian's armor bright,
Angels tremble when he sees,
The weakest saint upon his knees."

My brother, my sister, pray for your pastor; that sinners may be converted, and saved with an everlasting salvation; that the boundary of the Master's Kingdom may be extended. Finally,

"That the name of Christ shall reign
Where'er he runs,
Does his successive journey run,
This Kingdom stretched from shore to shore
Till moons shall wax and wane no more,

Let us pray always while we labor on for ever shore.
Let us pray always till we rest on Canaan's happy shore."

Blessed in your prayers for your pastor, and God will bless you for it. Let your pastor know that you care for him and pray for him and his labors among you will be blessed. For lost sinners will be brought to see the guilty distance they stand from God, and be led to seek Christ in the forgiveness of their sins. Never fail in your duty to your pastor and your God.

Prayer was appointed to convey the blessing God designs to give. Long as they live should Christians pray. For only while they pray they live."

And brethren, if we do our duty by our pastor, we will never have cause to regret it. God's blessings will rest upon us here all through life, and when we come to the Jordan of death, angel escorts will meet us there, and guide us safely up the bright shining way, and when we reach the shining portals of heaven the Pearly Gates will stand ajar, and loved ones will greet us on the inside, and welcome us home to that beautiful land, where sickness, sorrow, pain and death are left and feared no more.

C. S. CURTIS.
July, 22, '94.
TEMPTED—HOW?
At our last prayer-meeting, having under consideration the temptation of Jesus, the following query was propounded by a very intelligent and pious young lady of our church: "We are told that Christ was in all points tempted like as we are; yet, without sin. A desire to sin is sin. How then could Christ be tempted if he did not have a desire to sin?"

ANSWER.—Christ had no desire to sin. If he had he would not have been a perfect high priest. He had a perfect human nature. He suffered from cold and heat, fatigue and hunger. He knew in every particular, and at all times, to the fullest extent of knowing what sin was. And he never desired at any time to do that which was wrong. Could we, in our weakness, know and realize as did our Savior, the terrible consequences of sin. We would be paralyzed at the thought of it.

Our Savior was hungry, but to have converted the stones into bread to satisfy his craving appetite, thus adding sin to his sin, would have been sin. The fact that our Savior did not do this is proof that he did not have a desire to sin and yet he was touched with our infirmities in that he hungered. "How then could Christ be tempted, if he had no desire to sin?"

The tempter endeavor to persuade, to test, to urge, etc. It does not follow, therefore, because an influence was brought to bear upon Christ to do wrong, that he must desire to do wrong. Christ overcame the tempter for us. Had we been able to keep the law and resist temptation, there would be no place where the glorious work of the Messiah could be applied. The very fact that we are unable to furnish a perfect righteousness makes it necessary for a perfect righteousness to be furnished by another, if we are to enjoy any hope of eternal life.

The life and being of Christ as our Savior is beautiful and glorious to contemplate. Though touched with the feelings of our infirmities, and in all points tempted like as we are; yet he was without sin. He never did, as we have done, and often do, give way to temptation.

The converted person is like Christ in that he does not desire to sin, but too often, owing to the weakness of the flesh, does wrong far below the example of the Savior, hence we find ourselves often upon our knees, saying, Father forgive me. In the language of the Apostle Paul in Romans 7th chapter: "I find then a law, that when I would do good, evil is present with me." "For I delight in the law of God after the inward man."

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Christ had no desire to sin. Yet he was tempted. The Christian has no desire to sin, yet he is tempted. Christ successfully resisted temptation. Man is a miserable failure. May God bless the young woman in her searching for the truth.

J. R. SAMPLE.
GREETING.

DEAR BRO. HACKETT.—The Immanuel Baptist church, of Meridian, sends greeting. On last Monday night it was organized with twenty members—five others who had given their names being unavoidably absent. Bro. J. R. Farish being present, was asked to preside. Among the principles upon which we organized are:

1. Sound Baptist doctrine to be preached from the pulpit which is to be occupied only by a Baptist minister of our faith with approved credentials.

2. A salutary discipline exercised on the basis of the covenant, which is founded on the New Testament as the scripture reference under each head will show.

3. The dispensing with all ways of raising funds except that laid down in God's Word, which is "to give as God has prospered us."

We have secured a lot, and as soon as practicable will build, on the corner of 7th St. and 20th Ave., just opposite the public school property in West End.

In the mean while we will hold our Sunday services in the school house—having secured it for next Sunday the 26th, and hoping to obtain the use of it until we can build on our own lot.

Our prayer meetings will be held in the homes of the members, for the present.

Last Sunday (the 19th) the Sunday School was organized, with 42 present.

Come out sometimes and worship with us. We will be glad to see our friends at anytime.

CHAS. G. ELLIOTT.
COVENANT—ADOPTED BY THE IMMANUEL BAPTIST CHURCH, MERIDIAN, MISSISSIPPI, AUG. 20, 1894.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior and on a profession of our faith, having been baptized into the name of the Father, and of the Son, and of the Holy Spirit, we do solemnly, and joyfully covenant with each other, to walk together in Christ with brotherly love to His glory as our common Lord and Savior. We do, therefore, in His strength engage:

I. That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require; that we will be slow to take offense, and always ready to seek reconciliation, and that we will avoid all tattling, back-biting, and excessive anger towards one another and towards the world, and discontinuance such conduct on the part of others. Gal. 6:1; 2 Tim. 4:2; Col. 3:16, 17; 1 Tim. 5:13; 1 Pet. 4:15, 16; Rom. 12:18-22; 2 Cor. 12:19-21; Eph. 4:31, 32; Col. 3:8.

II. That we will attend all the regular meetings of the church, including the prayer-meeting, business and covenant meetings, whenever it is practicable, or when not providentially hindered, and that we will otherwise uphold the worship of God and the ordinances of His house.—Heb. 10:24, 25; 1 Cor. 11:2; Rom. 12:11.

III. That we will not omit closest and family religion, nor neglect the great duty of religiously training our children and those under our care, for the service of Christ and the enjoyment of heaven.—Mat. 6:6; Eph. 6:4.

IV. That, as the light of the world and the salt of the earth, in obedience to the scripture injunction to deny all ungodliness and to walk circumspectly before the world, we will be just in our dealings, faithful in our engagements, and exemplary in our deportment; and, further, holding as we do that the use of intoxicating liquors as a beverage, the traffic in or use of the same, except for scientific or medicinal purposes, aiding or abetting any one in the traffic of the same, dancing or permitting the same at our house, gambling, raffling, and such like, playing cards for amusement or otherwise, attending theatres or circuses, billiard halls or saloons as usually kept—that all these, and such like, are dishonoring to God and hurtful to the Christian life, we do, therefore, solemnly covenant with each other, that we will not engage in the same, nor receive into our membership, nor retain therein, persons who do.—Mat. 5:13-16; Rom. 12:12-21; Titus 2:12; Gal. 5:16-26; Mat. 18:6; Phil. 1:27; Eph. 5:11; 1 Thess. 5:22.

V. That we will cheerfully and regularly contribute of our property, according as God has prospered us, for the maintenance of a faithful evangelical ministry among us, for the support of the poor, and to spread the gospel over the earth.—1 Cor. 9:14; 16:1, 2; Rom. 10:12-15; Phil. 4:18; 1 Pet. 5:10.

VI. That by prayer and in the light of the inspired Word, we will settle all questions and differences that may arise among us.—1 Cor. 6:1-8; Mat. 5:23-24.

VII. That we do hereby sign our names to this covenant and will require those who may join us hereafter to do the same, and do agree that it, founded on God's Word, shall be used as a basis of discipline among us.—Rom. 1:31; 2 Thes. 3:6; Neh. 9:38—10:27.

READ THIS.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache and nervous prostration, or seven week's treatment for only \$1.00, by naming THE BAPTIST RECORD.

IMPORTANT.

It is a fact that special efforts are being made by various bodies, boards and individuals for gathering and tabulating our denominational statistics. This is right. While Mississippi Baptists have been a large factor in making the religious history of the State, they have been altogether too negligent in writing and preserving this history.

Realizing the importance of putting the heroic deeds and worthy examples of our noble ancestors and faithful contemporaries into permanent, written form, the convention is making a strong effort to collect the most complete statistics of our work ever before presented. But the accuracy and completeness of this work depend, in a very large measure, upon the efficiency and painstaking of the associational clerks.

But the associational clerks cannot put into the minutes of the associations the desired information unless the church clerks will interest themselves to embody in the church letters to the associations full statistics.

As the season for associational meetings is approaching, it is urged to each church clerk to specify here the principal items of information desired. Let me beg that each church clerk will state in church letter to the association the following:

1. Additions since last association (a) baptisms (b) letter, (c) restoration.
2. Diminutions by (a) letter, (b) excommunication, (c) death.
3. The name and postoffice of pastor.

4. The name of each ordained minister and each licentiate who is a member of your church.

5. Amounts given to State missions, home missions, foreign missions, ministerial education, Mississippi College, sustentation, general fund, for help in protracted meetings, pastor's salary, building and repair expenses, and all other objects.

6. Sunday-schools—1. No. months held during the year. 2. No. officers and teachers. 3. No. pupils.
4. Sunday-school expenses. 5. Contributions.
6. What literature do you use?

Now let me say to each associational clerk, that it will be very helpful to the statistical secretary and a valuable service to the denomination in the State, if each one will embody in his associational minutes:

1. The number of additions by (a) baptism, (b) letter, (c) restoration.
2. Diminutions by (a) letter, (b) excommunication, (c) death.
3. Add up all columns of figures.
4. Print a list of all ordained ministers with their postoffices, separate from statistical table. Do not include in this list pastors of churches in your association unless they hold church membership in some church which belongs to your association. In some cases, brethren preach to one or more churches in one association and hold church membership in another association.

5. Print the names of the moderators and clerk, with their postoffices and the place and time of next meeting, on the title page of the minutes.

6. Send two copies of your minutes as soon as they are published to J. J. Bailey, statistical secretary, Winona, Miss.

Fraternally,
T. J. BAILLY.
Aug. 15.

A FEW THOUGHTS.

The coming of the Courier always occasions the laying down of my pen, that I may read the news from "home." But I do not always stop with the home news, for the paper has much in it of interest beyond these narrow limits. Several things in your last issue, March 8, have set me to thinking: so it did me good. May I mention them, and record some of my thoughts on them?

DR. HARPER ON CAIN AND ABEL. "I do not know very much about 'higher criticism,' and so do not venture on many criticisms of the critics. What the little I do know, and the more I learn about these things, the more closely, reverently, and prayerfully I read the Bible. The less I find myself inclined to accept the conclusion reached by them. I cannot reach up to Dr. Harper in knowledge of Hebrew, in general learning, in mastery thought, yet I can use my common sense in considering his conclusions on matters of opinion and his reasons for these. With regard to Cain and Abel, Dr. Harper claims that the account given in Genesis is not history, but a story, such stories floating about among the nations. This particular story is taken up by the writer of Genesis, 'thoroughly cleansed,' purified, made religious, etc. Dr. Harper says: 'Why and whence this purified form, this new idea, this unique spirit? Because he was moved by a desire to help his fellow-men to show them by a story of the past the enormity of sin, the inevitable consequences which follow. Because, in brief, the writer was a prophet, a religious teacher, a man whose heart burned with zeal for a better life, and who

therefore, writes this, the prophecy of the past. Whence this purpose and the skill to give it execution? It was merely natural genius, how shall we explain the total absence of such genius in nations of older civilization, of loftier intellectual requirements? We may not deny that there is beneath and above all this the plan and the purpose of a Mighty and Beneficent God, who could, and did, so exalt the writer of Genesis as to give him something more than 'natural genius,' could and did lift him above all men of all 'nations' of older civilizations, and loftier intellectual requirements," could not and did not so further exalt him as to enable him to tell the truth about matters of great importance. If this 'Mighty and Beneficent God,' who could, and did, so exalt the writer as to cause this writer to so greatly improve an old story, why, could he not, and did he not cause him to give us a real historical statement? Why should God's plan and purpose be only so far as to improve a story and not tell the truth? It seems that this 'Mighty and Beneficent God' comes right up to the point of making his servant tell the truth, and then makes him tell a falsehood, and all this for a good purpose. I cannot understand it. If God did so much, why did he stop before he had done 'a perfect work'—Baptist Courier.

SIXTEEN YEARS WITH MISSISSIPPI BAPTISTS.

BY Z. T. LEAVELL.
NO. 15.

The delightful accord which so long had marked the spirit and activities of Baptists of Mississippi in 1891, showed signs of decadence. Some thought the hidden cause of this distrust and alienation had, for some years, remained unobserved, a potent factor for evil which, in the process of time, it showed itself in a disguised form, defying detection. But your analyst, not disposed to impute evil to his brethren, unless upon positive assurance, prefers to believe that the time had come, when a difference of opinion among us, made our thoughts, when put together, sometimes seethe as in a caldron. This conviction is forced upon him by the fact that good men might be found on each side of the question discussed, to impute rancorous evil to would do violence to opinions of virtue that have come in virgin purity from our youth and sweetest manhood with faith in their chastity. The God above us knows that among Mississippi Baptists in the year of our Lord, 1891, there were men for purposes of being, for spotless integrity, for holiness of aim, for Christian charity, who stood the piers of a world which had become the earth with nature's chills, fashioned and polished by gospel truth. Nay, the time had come, in the providence of God, when thoughts alien to our epoch that was losing its vitality, entered the minds of the good and great, making war on ideas that were hony with age, and brotherhood looked strangely into each others eyes and wondered what evil power had brought this Babel of confusion of thought and speech.

In February of that year, a committee of five, from the Board of Trustees of Mississippi College, was to report to the board on the educational condition of the college. Jas. Powell was chairman of that committee and your scribe one of the members. In the eyes of some, it looked like a committee formed with an evil design to ferret out some supposed occult evil that prowled around under the cover of night and fed upon the life-blood of the college. The members of the committee was in session, and in their report made a number of suggestions to the board, prominent among which were the following: That greater attention be given to fitting up the scientific department, and that the president of the college, W. S. Webb, be relieved of some of his duties and be expected to teach only two hours in the day. Every body seemed delighted with the report of the committee, and all went home happy in the thought that Mississippi Baptists could see eye to eye, and the ripple on the surface of our denominational serenity had hid away to die on a distant shore.

No one seemed more greatly pleased with the result of this investigation than did W. T. Ratliff. For so many years he had been President of the Board of Trustees, that his soul was in Mississippi College. We had no one purer or wiser in council than he. Fullwell does this analysis recollect the first time he ever saw him. In 1872, at the Convention at Meridian, when it was formally announced that the college was free of the impending debt of \$10,000, tears of joy stood on the face of W. T. Ratliff, and he, by preacher beholding them, thought within himself, "that is a good man." More than twenty

years have rolled between that date and now, still, after long association with W. T. Ratliff as a trustee of Mississippi College, your scribe has not learned to change his opinion of that President of the Board of Trustees.

At the meeting of the Southern Baptist Convention at Birmingham, Ala., Baron D. Gray was made Vice-President of the Foreign Mission Board for Mississippi. He was one of our most gifted and scholarly young men and a splendid representative of the manly worth of our younger ministry, which was rapidly forging to the front. George Whitfield had not lost any of his interest in Foreign Missions, nor was his natural strength abated, but he must stand aside at the back of Providence to let the representative of the sinew of the coming period take his place on the field of action.

When the members of the Board of Trustees assembled at Clinton to attend the commencement exercises of the college, they found a startling reformatory movement in progress. What did all this mean? How astonished some of them who left Clinton in February with affairs, as they thought, as serene as a May morning, now quivering and bowing under the blast of a tempest. With an endowment fund secured of nearly \$40,000, it was decided that henceforth there should no tuition be paid to the college, but a matriculation fee of \$25 from each pupil should be paid for the session. It was decided that a session of the college should be composed of nine scholastic months, thus enabling the student, who wished to teach during the summer, to take a school at the beginning of the summer term of the public schools of the State. Would that this were all. But the pen of the historian cannot falter or balk when he reaches the mires, but must move with steady pace to the relay when others are to carry forward his burden. Great commotion was discovered in college circles, and a state of things apparently irremediable, confronted the Board of Trustees. The faculty of the college were at cross purposes; the stirring of young manhood, with progressive ideas, against the staid thoughts of old age. The tide had set in and resistance seemed to no effect. The writer of these annals feels a sense of pain as these words glide from under his pen, that in those troubled times he was misunderstood, and what he intended as a kindness was construed as an act of hostility, but "when the mists are rolled away" and "we know as we are known," his actions will appear in the light of heaven harmless and benevolent. In this connection R. M. Leavell assigned to enter the faculty of the State University, and S. C. Mitchell gave up his chair in the college to become a professor in Georgetown College in Kentucky. And this was not the end of trouble.

In the warm month of July the representatives of our churches met in convention with the Wall Street Baptist church in Natchez. The old shepherd went down to his old herding ground—the second time in four years the convention had marked his footsteps. The report on Home Missions showed that the churches had contributed to that cause \$1,505.40. This may seem a small amount, but education in benevolence is like the education of the mind—progresses slowly. The work of the Centennial of Missions for our State has been inaugurated. A. V. Rowe, chairman of the committee, handed in a fine report and supported it with one of the best speeches made before the Convention. The Board of Trustees of the college, deep in trouble, held meeting after meeting, which prevented them from seeing much of the workings of the convention. Near the close of the session a resolution was offered by L. M. Stone, which had for its design the settling forever of the question of college removal. A committee of nine was appointed to report at the next session of the body. It was composed of the most business men of the denomination, and in their report made a number of suggestions to the board, prominent among which were the following: That greater attention be given to fitting up the scientific department, and that the president of the college, W. S. Webb, be relieved of some of his duties and be expected to teach only two hours in the day. Every body seemed delighted with the report of the committee, and all went home happy in the thought that Mississippi Baptists could see eye to eye, and the ripple on the surface of our denominational serenity had hid away to die on a distant shore.

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As an illustration of the remarkable looseness, with which the so-called business of license inspecting is conducted in this town, we may mention the fact that there are 100 saloons in the Tenth ward, selling whisky and various kinds of medicated slops, and of this 100, only four are paying a single cent for the privilege, except to the United States government. They are all very careful not to trifle with your Uncle Samuel. In the Fifth ward there are fifty saloons, and of these only two ever contribute a cent to the State, county or city purse. In the Ninth ward there are thirty, and not a blessed one of them pays a cent. There are thirty in the Seventh ward and only two paying license. And so it goes. On nearly every corner there is a driving business going on in liquid refreshments. It may be said, figuratively, of course, but none the less truly, that it passes under the very nose of the city's far-famed tax sluth, and yet escapes his attention. The gilded and gorgeous saloons where the russet-hued dude seeks an appetite for his dinner and the foul dives where the toughs and crap-shooters assemble and make night hideous, are alike found in the list of non-taxpayers. Outside of the city the situation is almost as bad. In Germantown, in Collerville and other places saloons that pay no license are running all the time and numbers are doing business in open and flagrant violation of the four mile law.

In the meanwhile other citizens engaged in other business are sweating and swearing under the burden of their taxes. The butcher some time ago were protesting vigorously against the grievous and oppressive taxation they were compelled to endure. But they had no "pull." The rest of the community simply gets a scornful laugh and are mocked with the question as to "what they are going to do about it" when they are moved to protest against excessive taxes.

But now we think something will be done about it.—Memphis Commercial.

cause had felt the support of his logical editorial. But he must lay down his pen and vacate his editorial tripod for another far younger man, who in his stead shall inform our people of the times and change. Geo. W. Gardner, the pastor of the church at Oxford, was in the future to fill his place on the editorial staff of our paper. Of mature manhood, hopeful and full of promise of good to our people, his vigorous pen soon showed him the master of the living things called words.

A TRIP TO TEXAS.

DEAR BRO. HACKETT.—If you will allow me, I will give you a few dots on the Lone Star State. I left home on the 24th of July, and arrived safe in the city of Waco, on the night of the 25th. Was met by my son, J. D. Dugger at the depot. I found a good country; fine crops as I ever saw, and the people as a rule seem to be prosperous. The crop would average about 60 bushels per acre, corn about 40 and cotton half bale. I was in six different counties and saw about the way the crops would grow in each and also the land was of a black prairie soil very rich and productive. Water plenty, but rather warm, for drinking purposes. While in Texas I was in the little town of Marlin. Met Bro. M. K. Thornton and his good wife, who treated me like a brother. After a good dinner, Bro. Thornton said we will now go 8 miles west to Beulah, where I am holding a meeting. And I found a splendid people and a good interest. Bro. T. is doing a grand work for the Master and much loved by those people. (This is a mission church). Bro. T.'s church in the city of Marlin employ him for full time, but have given him some spare time to do this work. I believe Bro. T. is the right man in the right place for his people love him very much and the cause seems to be prospering in his hands for the Master. May the Lord help him and give him many souls for his hire.

Bro. Hackett, permit me to say a few words about the wonderful wall of water in Marlin. The well is 3350 feet deep. Pressure 38 lbs. per square inch. Temperature, 144 degrees Fahrenheit. They claim that this is the hottest water in the world, except one, and for medicinal purposes, unexcelled by any as testimonials amply demonstrate. If you have rheumatism, dispepsia, catarrh, consumption or any chronic, blood or skin disease, you can get relief by going to Marlin.

We are getting along very nicely here at Okolona, have had fourteen to join by experience and baptism. Bro. S. J. Cooper preached twice a month, much to the edification of all who hear. May the Lord bless you and THE RECORD.

Yours in Christ,
J. S. DUGGER.

OUR FAVORED INDUSTRIES.

As an illustration of the remarkable looseness, with which the so-called business of license inspecting is conducted in this town, we may mention the fact that there are 100 saloons in the Tenth ward, selling whisky and various kinds of medicated slops, and of this 100, only four are paying a single cent for the privilege, except to the United States government. They are all very careful not to trifle with your Uncle Samuel. In the Fifth ward there are fifty saloons, and of these only two ever contribute a cent to the State, county or city purse. In the Ninth ward there are thirty, and not a blessed one of them pays a cent. There are thirty in the Seventh ward and only two paying license. And so it goes. On nearly every corner there is a driving business going on in liquid refreshments. It may be said, figuratively, of course, but none the less truly, that it passes under the very nose of the city's far-famed tax sluth, and yet escapes his attention. The gilded and gorgeous saloons where the russet-hued dude seeks an appetite for his dinner and the foul dives where the toughs and crap-shooters assemble and make night hideous, are alike found in the list of non-taxpayers. Outside of the city the situation is almost as bad. In Germantown, in Collerville and other places saloons that pay no license are running all the time and numbers are doing business in open and flagrant violation of the four mile law.

In the meanwhile other citizens engaged in other business are sweating and swearing under the burden of their taxes. The butcher some time ago were protesting vigorously against the grievous and oppressive taxation they were compelled to endure. But they had no "pull." The rest of the community simply gets a scornful laugh and are mocked with the question as to "what they are going to do about it" when they are moved to protest against excessive taxes.

But now we think something will be done about it.—Memphis Commercial.

It is not stickening to hear men who talk intelligently on other subjects, talk so silly about the way the law is enforced against the illegal sale of liquor in prohibition districts.

They say, "Prohibition don't prohibit," "there is more whisky sold under prohibition than there

was when we had saloons," and "I had rather have the saloon than the blind-tiger," when in fact an examination of the railroad and express books would reveal the fact that for every gallon received under prohibition, twenty were received under the license system. That old toper are being reclaimed, the young men are saved from the temptation of social drinking and open saloons, with their gambling bells and other allies, and the habit is never formed on them. See how what the Memphis Commercial, (not a prohibition paper), says about the city of Memphis. There are 122 blind-tiger saloons in a licensed city. Saloons give you corrupt officials. The officers will not enforce the law against those to whom they are indebted for their offices. They corrupt the seller. They see the gradual degradation of their customers, knowing they rob the wives and children of every dime paid for liquor. Their associations are of the lowest class. They are compelled to hear profanity and vulgarity, and when a man of ordinary intelligence says that he had rather have the saloon than the "blind-tiger," I cannot give him credit for being sincere.

W. H. PATTON, Pres.

ASSOCIATIONAL MEETINGS.

AUGUST.

28. West Judson—Mt. Gilead.
29. Zion—Sabagula.
30. Tippah—Union, 24 miles east Walnut Station, G. & C. R. R.

SEPTEMBER.

LETTERS TO ASSOCIATIONS.

I see that Bro. Hatch is urging Sunday-school. Statistics to be sent to the associations. I am glad of it. We need very much to get them. While in Tennessee I was clerk of the State convention, and of my association. I had much to do with church letters and statistics, and in order to secure uniformity and help church clerks I prepared and had printed blank forms, so that the most inexperienced church clerk could prepare a letter properly for his church, to the association. I have a supply on hand. Let clerks of associations order enough to send to each church in the association just before the meeting. These letters have blanks for all the statistics. Bro. Hatch asks for, and for the church.

I should not respectfully call attention to these, but that I really think they will be serviceable to the denomination. I send them at less than you could get them printed in small quantities. Price only 5c. aple, 25c. a dozen. Address me at Oxford.

O. L. HALEY.

REVIVAL MEETING.

The second Sabbath in July I began a meeting with the Palestine Baptist church, which is four miles northwest of Paduca station on the New Orleans and Northern railroad, and for five days and nights I labored for the cause of the Master, which, with the prayers of the church, made glad the hearts of all that attended. The church was greatly revived, together with others who visited the meeting. Great and lasting good was done. This church was organized last spring and there has been some coming in all the time since. With all the surroundings I believe this church is in the right place and will stand the winter's chilling breeze, although it is a long way to where a preacher lives. The cause there and in the adjoining neighborhood demands a minister nearer them; and if several of the churches would co-operate they could get one to locate nearer them, say in Paducah, and then in one and a half hours he could reach the farthest member of four churches, which churches could give him a living and not have to give it all from their own pockets. A co-operative work has been spoken of in several churches there, and I hope that they will succeed in the undertaking. Praying God's blessings on the church and neighborhood, I remain as ever,

J. L. STONE.

On Thursday morning June 21, I took the train on the Mobile and Ohio railroad in company with Bro. G. W. Knight, for Lauderdale church. We began a meeting at night which lasted seven days, Bro. Knight doing the preaching, which had its effect on all. First, I will say that the church was never so revived. All seemed to enter into the spirit of the Master. All that attended seemed to enjoy Bro. Knight's plain gospel preaching. A prayer meeting was begun and is alive today and is doing good. So we can say truly the word shall not return void. Bro. Knight is too well known for me to speak at length, but I say try him a round and you will find that he is a Gospel preacher. (A sentiment that is not afraid to let of his gun.) A workman that need not be ashamed of his work. Lauderdale church is poor, financially, and needs assistance from some source. It is a large field and a needy one, and God will bless anything given to the needy.

Hope that God's blessing may attend both the church and Bro. Knight.

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EASTFORK NOTES.

On Friday before the 3rd Sunday in Aug. we closed a very good meeting at Eastfork church. Five accessions by experience, and the membership made stronger in grace. Bro. Purser, of Wesson, assisted me, and the people in the work. All who heard him preach say he is a man of God, sent to the people with a message.

Next day following the above meeting Bro. Johnson, formerly of Vicksburg, and I began at Eastfork and continued nine days. Twenty-one accessions and the church made stronger in faith. Bro. Johnson is a very good man, and does good work.

Bro. Broadus must have had these two churches in mind when he said: "If you go to the city to preach, take your best coat. If to a country church, your best sermon."

Our college opens Sept. 17th. The school is still growing.

J. H. L.

A GOOD MEETING AT KOSUTH.

DEAR RECORD:—With the services of Friday night Aug. 10, closed a very precious meeting here at our Kosuth church. The meeting was conducted by the pastor, Rev. Geo. E. Wooten, assisted by our young brother, Rufus Hooker, both of the South Western Baptist University. We feel that God has greatly blessed us; first, in the conversion of souls; second, in the building up of the church; and third, for such strong young men to proclaim His truth. There were eight accessions to the church, several joining by letter and still, "there are more to follow." Among the number, a husband and wife who had held their hands for almost eighteen years joined. The people have been greatly revived, and the cause strengthened. We feel like "praising God from whom all blessings flow."

A MEMBER.

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THE JUDGES OF THE WORLD'S COLUMBIAN EXPOSITION.

Have made the

HIGHEST AWARDS

(Medals and Diplomas)

WALTER BAKER & CO.

On each of the following named articles:

BREAKFAST COCOA.

Premium No. 1, Chocolate.

Vanilla Chocolate.

German Sweet-Chocolate.

Cocoa Butter.

For purity of material, "excellent flavor," and "uniform even composition."

WALTER BAKER & CO., DORCHESTER, MASS.

DIED

Whereas, Miss Clyde the daughter of our beloved pastor, A. A. Lomax, came into our midst, and entered our Sunday School; and, whereas, She remained with us only a few weeks before she was called to her eternal reward; therefore be it

Resolved, That we are grateful to God for even this brief visit from one so bright and diligent and earnest in her work; and we are strengthened and encouraged in the work by her example.

Resolved, That our deepest sympathies go out to the bereaved family, and we commend them to the great comforter, the only source of help and consolation in this hour of darkness.

P. H. LOWERY.

ELLA VANDERBILT.

DOLLE BUTTS.

SARA DICKENS.

Committee.

IN MEMORIAM.

Belle Gilliam was born July 22, 1857. Married to A. Blair, Jan. 14, 1877. Joined Center Hill Baptist church in the same year; died Oct. 27, 1893.

Through many weary restless weeks, Mrs. Blair suffered under the burden of affliction. With much patience she endured her sufferings and often expressed herself as being ready to die. With saddened hearts her kindred and friends watched by her bed and saw how calmly she bore her illness, but one day the redeemed soul was released from its prison-house of clay and departed to be with God and loved ones gone before. A good woman has gone home. She was a gentle, loving mother, a dutiful daughter, an affectionate wife, a kind neighbor, a meek and lovely Christian. Though we miss her, and our hearts are sad to know she is with us no more, yet we mourn not as those who have no hope. Her influence is with us still; only a few days ago one of her children gave her heart to God. May they all do likewise, and may this at last be one unbroken family in heaven. May the God of comfort be with the lonely husband and children and sanctify this sad bereavement to their consecration to Him and His cause.

Dear friends think not of death. As a bitter vineyard boy, Who in his father's home, To lay the fond hopes low.

By taking from your life, These young people most dear, Leaving your anguish soul, Groping in darkness here, Know his is but the hand, To lead the weary home, Where peace, forever dwells, Where pain and grief no come.

This he would wish thy thoughts, Above earth's fleeting joys, And bid thee cast thy hopes, Where sin no more annoys.

B. F. L.

NOTICE TO DELEGATES TO CHICKASAWHAY BAPTIST ASSOCIATION.

All delegates and visitors who expect to attend the Chickasawhaway Baptist Association, which will convene at Enterprise on Thursday the 20th day of September, 1894, will kindly send in their names at once, to either Rev. C. S. Ray, M. W. Buckley, or to the undersigned, so that homes can be assigned to them during their stay with us. Also state when they will arrive at Enterprise; and if by private or public conveyance.

R. H. WARD,

Church Clerk.

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A GOOD WORK DONE.

DEAR RECORD:—It has been my pleasure to be with the saints at Crooked Creek church, near Hooker postoffice, in Lawrence county. The meeting began on Saturday, before the first Sunday in August, and continued six days. There was some serious sickness and other things which prevented many from taking an active part in the meeting. Bro. S. B. Culp, who is the father of Rev. J. P. Culp, was stricken down with something like paralysis in the early part of the meeting, and is now at the point of death. May the Lord be merciful to him and loved ones in this sore affliction.

Only one was received for baptism, but several others were made to inquire the way of salvation, some of whom will soon come out on the Lord's side.

One more thing I must mention before closing. The church gave Bro. J. T. Dale license to preach the gospel. Bro. Dale is a young man of unquenchable piety and whose gifts are already being recognized. He is a Mississippi College boy, and if he is not prevented, will complete his course there in two more sessions.

The Lord's blessings attend the following resolution which was passed at this place. Judging from the time that he has been here, and this people are married to each other. Bro. Buckley is wise in laying well the foundation of church development. I found several new friends for THE RECORD here.

W. K. RICE.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.